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THE·CLASSICAL·WEEKLY

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THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES, TWELFTH ANNUAL MEETING

The Twelfth Annual Meeting of The Classical Association of the Atlantic States will be held at the Drexel Institute, 32d and Chestnut Streets, Philadelphia, on Friday and Saturday, May 3–4.

The programme will be as follows:

FRIDAY AFTERNOON, MAY 3, AT 2:30

Address of Welcome, by Dr. HOLLIS GODFREY, President of the Drexel Institute.

Response, by Miss JESSIE E. ALLEN, President of The Classical Association of the Atlantic States.

Paper: *Alcidamas Versus Isocrates: The Spoken Versus the Written Word*, by Professor LA RUE VAN HOOK, Columbia University.

Paper: *An Experiment in College Latin*, by Professor RICHARD MOTT GUMMERE, Haverford College.

The paper will discuss the need of a 'laboratory' outline for the teaching of the Classics in College, and the vital need of correlating Junior and Senior Latin (and Greek) with the main subject which the student plans to make his specialty in after life.

Report of the Executive Committee: Report of the Secretary-Treasurer: Appointment of Committees.

Paper: *Roman Poetic Diction*, by Professor A. L. WHEELER, Bryn Mawr College.

The paper will consider methods of determining the Roman poetic diction, and will present illustrative results gained from a study of certain details of Republican and Augustan poetry.

Paper (illustrated): *Roman Amphitheaters*, by Dr. MARY E. ARMSTRONG, Goucher College.

FRIDAY AT 7:00 ANNUAL DINNER

Open to all members and visitors

After the Dinner there will be an

Address of Welcome, by Miss JESSIE E. ALLEN, President of the Association.

Address: Greetings from The Classical Association of New England, by Dr. JOSIAH BRIDGE, Delegate from the Association.

Paper: *Classical Civilization in Palestine and Syria*, by Dr. J. A. MONTGOMERY, of Philadelphia.

Letter, from Professor BASIL LANNEAU GILDERSLEEVE, of The Johns Hopkins University.

SATURDAY MORNING, MAY 4, AT 9:15

Paper: *Birds of the Latin Poets*, by Miss FLORENCE KELLOGG ROOT, Dean of the Pennsylvania College for Women.

Paper: *How May the Latin Teacher Take Advantage of the Present Opportunity?* by Dr. BESSIE R. BURCHETT, South Philadelphia High School for Girls.

The topics discussed will include the duty of knowing the trend of modern pedagogy and of adapting one's self to it; the possibility of adopting 'modern methods'; the duty of attending classical and non-classical meetings; the proper relation of classical teachers to non-classical Societies.

Paper: *Practical Syntax*, by Mr. FRANKLIN A. DAKIN, The Haverford School.

Topics dealt with will include the repetition of paradigms; four conjugations in one; adjectives in nouns; 'parsing'; order of words; the time for technical terms; vocabulary, dictionary, and imagination; two kinds of translation; thinking as an art and as a habit.

Paper: *A Study of Dietetics among the Romans*, by Dr. CORNELIA G. HARCUM, Vassar College.

The points discussed will include: the Romans as vegetarians, vegetable menus, food control in the ancient world, food substitutes, modern dietetic theories derived from the Romans.

SATURDAY AFTERNOON, MAY 4, AT 2:00

Paper: *The Heart of Our Problem*, by Dr. JOSIAH BRIDGE, Westminster School, Simsbury, Conn.

Our problem is to promote the study of the Classics. The heart of the Classics is Greek. How, then, are we to increase the number of those who study Greek?

Paper: *Second Year Latin and Some Aspects of the World War*, by Miss MARGARET T. ENGLAR, Western High School, Baltimore.

The purpose of the paper is to demonstrate how the teacher, in the light of present events, may quicken the pupil's interest in Caesar's Gallic Wars, and, at the same time, make him a keener observer of present day news.

Paper: *Some References to Literature in Plautus and Terence*, by Professor CHARLES KNAPP, Columbia University.

The Drexel Institute is situate within one block of the West Philadelphia station of the Pennsylvania Railroad.

The Annual Dinner, set for Friday night, at 7, will be held at the Arts Alliance, 1823 Walnut street. The dinner is open to every one, not merely to members of the Association, at $1.00 per person. Those intending to be present are requested to notify Professor George Depue Hadzsits, College Hall, University of Pennsylvania, by May 2, at the latest. Admission will be by ticket only. Tickets will be issued on receipt of subscription price.

On Saturday, at 12.30, luncheon will be served in the Drexel Institute, at 60 cents per person. Those intending to be present should notify Professor Hadzsits, by Friday evening, May 3, at the latest, enclosing subscription price. C. K.

SOME ASPECTS OF THE DOCTRINE OF EVOLUTION ANCIENT AND MODERN

Evolution has been defined as a natural history of the cosmos, including organic beings, expressed in physical terms as a mechanical process. From very early times one phase or another of the doctrine of evolution as it has become known to us has been hit upon by writers and thinkers. Thales, Anaximander, Anaximenes each posited a substrate from which all things are sprung and into which all things return. The early Pythagoreans reached much farther in their teaching. On the basis of their mysterious number theory they built the structure of the cosmos. All beginnings, they said, depended upon unity, which, when once obtained, becomes the active agent in setting in orderly array the unformed chaos outside this unity. In their cosmology the first unit formed was the sun. This then became the active agent in the formation of the earth, the moon, and the other heavenly bodies out to the place where chaos still reigns. They even provided for an unlimited continuation of this process. Their destined universe is still in the making. Heraclitus based all things on fire and flux, Empedocles upon permanent but composite elements. The latter's theory of adaptations reminds us of Darwin, and his theory of emanations and pores as means of sensation corresponds to the modern theory of absorption.

The Stoics also, in a sense, were evolutionists. There was first, they said, an original being both material and spiritual. The former was fire, the latter deity. The world-process was, they thought, a self-realization of the divine Being. The divine Spirit permeates the *all*, and, therefore, seeds beget individual things. The individual souls of men arise from the all-pervading world-soul (this from Heraclitus). The present world, they believed, was one of a series; the end of all is to be burned, and all things are finally resolved into primordial substance.

But Leucippus and his followers came the nearest of any of the ancients to a statement of that phase of the doctrine of evolution which is known as atomism. The early school posited an infinite store of eternal atoms in motion, from which combined and recombined the present order has sprung. This is the beginning of the doctrine of atoms, and on its physical side is the forerunner of the nebular hypothesis. The other great source for the doctrine of evolution in antiquity is Aristotle. He believed in a transcendent deity expressing himself in the moving, acting world. His theory of sense-perception resembles that of Herbert Spencer. He thought that νοῦς made its way into man from without. In his Politics he elaborates a process of civic development based on the principle of the necessities of society. Aristotle is the great biologist of antiquity.

We may take, then, Leucippus, and his followers, on the physical side, and Aristotle, and his followers, on the biological side, as the thinkers of antiquity who most of all set forth systems of philosophy embodying a doctrine of evolution. For the modern theory we are indebted to Laplace, Kirchhoff, Darwin, Spencer, Mendel, and others.

Let us consider briefly the principles of the ancient and the modern theories of evolution, trace their resemblances and their differences, and draw what conclusions we may from the study. We may consider, then, these theories as they have been applied to (1) the world, (2) life, (3) man, (4) human intelligence, and human speech, (5) human society, law and government, (6) the moral and religious sense in man. Only the first three of these can be treated here.

The ancient atomistic view of the evolution of the world is as follows. An infinite store of atoms moving in infinite space for an infinite time has begotten the present order and all past orders of things, and will beget all orders of things yet to be. As to shape, the atoms are of few varieties, three or four, but the number of atoms of each shape is infinite. As to composition, the atom is of solid singleness, unchangeable, everlasting, and, as far as actual separation goes, indivisible. Theoretically, however, the atom is divisible, since it is composed of several least parts, which, put together in a variety of ways, would yield the few varieties of atom shapes, round, angular, hooked. These atoms ever falling in space but swerving slightly from the perpendicular course clash, whirl, and form aggregations, which in themselves acquire the motion of their constituent atoms. Thus from atoms the worlds are formed—the sun, the moon, the stars of heaven, and into atoms these worlds and all things else shall be resolved.

The modern theory of the evolution of the universe, chiefly concerned, of course, with our own solar system and our planet, is set forth in the nebular hypothesis, that nebulous masses of heated matter at first filled all space. This nebula, according to Laplace, had a movement of rotation on an axis. This rotary motion may be explained on the ground that in contracting toward the center as it cooled the matter on both sides of the mass would not preserve the same density, and a consequent rotary motion would result. This rotary motion would increase as contraction by cooling continued. So rings and balls of matter would become detached, preserving the motion of their parent mass and developing like rotary motion. In later times it is generally